

The Anti-Slavery Bugle.

BENJAMIN S. JONES, EDITOR.

"NO UNION WITH SLAVEHOLDERS"

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The Anti-Slavery Bugle.

From the Northern Independent.

CHURCH FALLACIES.

Another fallacy which has taken a firm hold upon many minds, both in the Church and out of it, is that because there are but few slaves in the Church, therefore she is not guilty of, nor responsible for, slaveholding. We do not say, in answer to this fallacious idea, that the Church, by her members, is guilty of approving as many men and women, when her members hold but few, as though they held many slaves. The question of many or few slaves held by members of the Church, is not really the question. The real question is, does she pursue a course which tolerates or sanctions slavery in any instance, and thereby adopts a principle? We are aware that few can be found who will deny that the letter of our Discipline is not against slavery now. But what does that avail, while she uses the very power by which she enforces the right or wrong—the power which makes principle effective, because it makes it active, allows it to exist, and even resists the reproaches that are urged against it by the almost ceaseless cry, "why did she do it? why so much fuss? why this meddling of the Church, when there is only a little slavery among us?"

Suppose this is the case, suppose there is only one slave held by a member of the Church, and the case of that slave is brought to the notice of the authorities for adjudication, and they refuse to hear the appeal, or hearing it, admit the injustice done, and yet refuse to redress the wrong of the injured one, who needs to be told that silence and indifference is a sanction of injustice done, especially while the door of the wrong still remains in fellowship with those authorities? It is the recognition of a principle, which, if allowed to oppress one man, may, by the same rule, oppress twenty men, or twenty thousand, or twenty million. It is a question of right and wrong, which, when settled, if it is wrong, we have no more right to tolerate towards one man than towards a million of men. Accordingly, the Savior did not say, "because ye have done it to a multitude of my brethren, but because ye have done it to one of the least of my brethren, (one of the least of these) ye have done it unto me."

John Hampden could have paid the ship money. But he loved upon him and saved himself and the government and the country a great deal of trouble. But John Hampden was an English citizen; he resented it; he fought to this injustice, it fell upon others, it will fall upon another generation; the government will be more and more corrupted by impunity in evil doing; by hourly submitting, I mention this crime against neighbor and against the nation. He could not submit to it; he was only a single act; the injury would not find him in his duty. He did not submit, and a great principle was gained to the English people, and another sturdy pillar of justice, was added to the English throne.

There should be with every member of the Church, all our hearts should proceed upon questions of right; we should remember that that is the essence of purity, and that the foundations of the Church are firmly laid only as they are laid in purity. She cannot be indifferent or supine over a wrong feature in her doctrine, her government or the practice of one of her members, without having added in the course of time the whole structure. Such an error, however small, is like the little crack in the masonry, which, if let alone, will, in time, bring the whole lake or river in ruinous flood over all the adjacent country. It is like the foundation of a second in the revolution of a planet around its centre, which, in time, would cut all the sun and distances. A rule which would crush my neighbor, would crush me under the same circumstances. The rule which will allow me to be indifferent to the misery and wrong of one man, will allow me to be indifferent to the misery and wrong of all men. Suppose it were your child that is the slave, and that child was held by a member of the Church to which you belonged, and that you should appeal to the existing authorities of that Church for redress. Would you be satisfied with the General Assembly, or the General Conference, to tell you there was only one child in slavery—that it was unreasonable for you to make a much ado, and distract the whole Church, by your misplaced estimate of the real condition of that child—that pressing this matter so trifling in

itself, for what is one child among so many millions, would work serious disaster in the Church—that the agitation of this subject would disappoint the reasonable prospect of the Church becoming "one of the leading denominations" of the day?

We ask, what citizen, who is worthy of the name, would not throw such a fallacy back into the very teeth of the moral craven who should utter it, and indignantly exclaim, is it right to rob me of my child? Is it right to reduce my child to a chattel? To deprive it of all knowledge of paternal control, or reduce it to a liability to these dreadful disabilities? And if it is not right, what business has the Church to tolerate it for a moment? Is she not set for the defence of the right, the right of one as well as that of the million? Away with such a fallacy; if there is one poor suffering wretch, and only one, the business of the Church is to haste to him, lift him up, feed him, clothe him, and free him, if he be bound. Nor must this be in word merely. Religion appears not so much in her sublime doctrines, as in her sublime acts and achievements. She cannot live by professions and inquiries merely, she lives by conquests, by the victory of truth over error, right over wrong, of humanity over oppression, of intelligence and refinement over ignorance and coarseness. These conquests are only achieved by the most active and energetic.

All who suppose they can wait until a great reform without these, are subsiding on fallacy; as they have no substance in their creed, so they will have no real reform or effect in their lives. May the fallacious cry, there are but few slaves in the Church, and therefore your soul is altogether too large, cease to put good men to sleep, and from this time fall to keep the drowning in their grasp let all awake, and while one poor child is weeping let all be active, for what is the fate of such, by the same principle may be yours or mine. "Whatsoever ye would that men should do unto you, do ye even so to them."

JUDGE GHOLSON SELLS "LUCY ANN"

On Saturday last we had an interesting conversation with R. E. Orin, Esq., late of Pontotoc, Mississippi, but now a resident of Memphis, Tennessee, on the subject of Judge Gholson and his proslaveryism in Mississippi. Mr. Orin is an aged gentleman—was one of Gholson's clients while in Pontotoc, and was the purchaser of Lucy Ann, a slave girl, aged 16, who he brought at a high price from W. Y. Gholson, the present abolition candidate for Judge of the Supreme Court of Ohio.

The purchase was made late in the year of 1844, after a part of the family of Judge Gholson had settled for Cincinnati. The entire number of slaves sold by Gholson was from 17 to 20, consisting of men, women and children. He sold all the slaves he possessed, in his own right and that of his wife.

The father-in-law of Mr. Gholson—Judge Wright, an aged gentleman, was the owner of several slaves, but was opposed to selling them. Being in bad health and old, Mr. Gholson deferred removing to Ohio until the death of Judge Wright, when the slaves that fell to Gholson's share were immediately sold, and with the proceeds of the sale he got by his wife, and those he owned in his own right, Judge Gholson emigrated to this State.

The slaves, "Rae," "Ned," and "Davey" came to Gholson as one of the heirs of Judge Wright, and hence the title of sale is signed "W. Y. Gholson and Maria Gholson." It being necessary that the latter join her husband in the bill of sale. The girl "Lucy Ann" was the Judge's own property—his own child—and the bill of sale which he gave to Mr. Orin bears the Judge's name alone.

Since the above was written and in type, we find the following letter from a gentleman in Pontotoc to his friend, a well-known gentleman of Cincinnati, in the Enquirer:

"Pontotoc, Aug. 19, 1859.

"My recollection serves me well in regard to Judge Gholson's negroes, as he lived near me, just across the street. He sold to Mr. Stephen Daggett, who lives six miles south of this place, two boys, Davey and Ned, to Captain Owen, of Memphis, one negro girl; to Wm. B. Walker, two milk cows, a woman, Bridget, (his cook), and two children. I see the old woman sometimes, she being still owned by Mr. Walker. To Mr. Shannon, about 20 miles south-east of Pontotoc, a boy; to Dr. C. R. Coffin of this place, a woman, Kate, who still owns her. He sold to Mr. Geo. Payne the boy Erasmus, who owned his little son. He is now owned by Mr. Henry Drake. To Wm. Lang, who has moved to Yazoo, two girls. It is well and generally known here that Mr. Gholson sold his negroes, and for good prices. Mr. Daggett owns the boy Davey yet; Ned is dead. We never knew here that Mr. Gholson had any prejudices against slavery. He was a very strict master, but considered slaves uncertain property. He enjoyed the luxuries of slavery as much as any man I ever knew; required as much waiting on, and as much attention from his slaves."—National Democrat.

If Gholson did emancipate any of his slaves, why, in the name of all that is reasonable, don't his friends furnish the press with copies of the deeds?

ing, and denouncing the people that do such things, receiving them into their Church, if they live near the line, and inviting them to the sacraments. It is 'the sum of all villainies' but they tolerate the villain without repentance or reformation? If the fundamental principles of ethics be not sacrificed between their precept and practice, we poor consistent Southern sinners need not be uneasy about said fundamental principles. They will stand.

By what law or legalism do they make that not a sin in New York and not a sin in Maryland? This New York editor has said that his Church has always been historically, constitutionally, and administratively a slave-holding Church. Out of the same mouth proceed blessing and cursing. Their abolitionism blows hot and cold; but, contrary to nature, better as it goes North, colder as it comes South, and is quite lukewarm in the presence of the real sin!

They have not as much of the sin in their portion of the Church as we! That is a consolation. The Pittsburgh Advocate, in a late and labored editorial, proves by figures that each of their members in the Western Virginia Conference has not, on an average, more than 'the forty-fifth part of a slave.' The calculation is amusing, though the moral is humiliating. And after, from the census, ascertaining the pecuniary interest of the members of the Methodist Episcopal Church in the institution, in Western Virginia, it concludes that 'a few sensitive friends we have up in that country may see that there is, after all, not much to be alarmed at.' A cool calculation of their 'pecuniary interest' in a sin. Don't be alarmed, friends, it will not cost you much to give it up. 'No, no! Never in the history of Christianity, so far as we know, did a Church make a more morifying concession.'—Nashville Christian Advocate.

Read the following article from the *Hocking Valley Republican*, and then say with what justice the editor of that Republican paper can be accused of favoring the doctrine of man's equality.

THE NEGRO.

In the last *Standard* the editor makes use of the words "negro, negro equality and Black Republic." Fifty-one times, or less than one page of his paper, and yet, charges the Republicans with meddling with the negro, and wanting to place them on an equality with the white man. Now, Republicans don't wish to meddle with the negro, or to have anything to do with him, but such men as the editor of the *Sentinel* can't see, or hear of a negro without wanting to do something with them. There is too much doing with the negroes, in this country by white men; it is that, which fills our country with Malcontents, and brings in upon us such swarms of these half breeds, who claim they are entitled to the rights of white men, and with good reason too, for many of them have nobler blood in their veins than the dastly editor of the *Sentinel* can boast of, but still these Londoners must keep on doing with them, and charging their own doings on the Republicans. The doctrine of the Republicans is to let the negro alone, let him enjoy all the rights nature gave him, and neither take any of those rights from him nor add other artificial rights to him—let him occupy the position the Creator places him in, and if he meddles with white men, let them not undertake to either, over, or understate him, but let each occupy their own sphere.

If the South wants to catch her negroes, let her catch them; but let free white men alone, and don't involve them, to the South, because the South has enslaved her negroes.

THE PROPHET AND THE MAN WHO HONORS HIM.

A correspondent of the *Anti-Slavery Standard* says,

"Next Saturday (17th of September) the much-discussed statue of Daniel Webster, which has just been set up in the grounds of the State House (by leave, alas! of the Legislature) is to be inaugurated, and a great jubilation had of all manner of proslavery, and Fugitive Slave law servility—Edward Everett is to be outside himself on the occasion, and Gov. Banks to play the Fugitive man conspicuously than ever before. It is a twin occasion to that when the Virginia Senator, Mason was introduced, with all the honors, to Bunker Hill, and R. U. Winthrop and others exhibited towards him the complimentary Bankruptcy which W. R. Alger so well described. Poor old Massachusetts is sorely put upon by her sons. If she is not irretrievably dishonored and ignominiously branded for treachery to all that is good in her past history, it must be because she has a power of vitality to resist everything. Certainly such men as Webster, Chase, Everett, Winthrop, Dewey, Southside Adams, and a host of inferiors, have done their worst to accomplish her disgrace; and now N. P. Banks is fairly to be added to the list, for but for his offering himself a ready tool, so Webster man would have dreamed of its being possible to get that statue erected in the grounds of the State House of Massachusetts. Such honor has never been paid to any one. And now Samuel Adams, John Adams, John Hancock, Oke, Warren, Quincy, Benjamin Franklin, and many of her eminent and noble sons are passed by, to erect that statue of the recent New Hampshire man, who, knowing the right, chose the wrong, and for his own selfish advantage asked Massachusetts to 'conquer her prejudices' against slavery and slave-hunting, and accept the Fugitive Slave law! When will the once once come to it to exert its might, and cast off the shameful load forever?"

[That our readers may not forget the sentiments of the "God-like" upon slave catching and the Fugitive Slave Law, we reproduce the following extracts from his speeches.]

"My public speeches show my opinion to have been decidedly in favor of a proper, efficient, and well-guarded law for the recovery of fugitive slaves, in my judgment, the present law is unconstitutional; and all good citizens are bound to respect and obey it, just as freely and readily as if they had voted for it themselves. I think agitation on the subject ought to cease."

"The Fugitive Slave Law is the law of the land, and as usual is to be respected and obeyed by all good citizens. I have heard no man whose opinion is worth regarding deny its constitutionality, and those who counsel violent resistance to it, counsel that which, if it takes place, is sure to lead to bloodshed, and to the commission of capital offenses. It remains to be seen how far the deluded and delirious will go on in this career of faction, folly and crime."

"I hold the Fugitive Slave Law to be a law entirely unconstitutional, highly proper, and absolutely essential to the peace of the country."

"I put it to all the sober and sound minds of the North, as a question of morals and a question of conscience. What right have they, in their legislative capacity, or any other capacity, to endeavor to extend this Constitution, or to embarrass the free exercise of the rights, secured by the Constitution to the persons whose slaves escape from them? None at all; none at all. Neither in the name of conscience, nor before the face of the Constitution, are they, in my opinion, justified in such an attempt. * * * I repeat, here is a well-founded ground of complaint against the North, which ought to be removed; which calls for the enactment of proper laws, authorizing the judicial officers of this government, in the several States, to do all that is necessary for the recovery of fugitive slaves, and for their restoration to those who own them. Wherever I go, and wherever I speak on the subject, (and when I speak here I desire to speak to the whole North,) I say that the South has been injured in this respect, and has a right to complain."

"I notice that, in one of the meetings held lately in the very heart of New England, and said to have been very numerous attended, the meeting unanimously resolved, 'that, as God is our Father, we will not suffer any person charged with being a fugitive from labor to be taken from among us; and to this resolve we pledge our lives, our fortunes, and our sacred honor.' These persons do seem to have been aware that the purpose thus avowed by them is distinctly treasonable."

"Depend upon it, the law will be executed in its spirit and letter. It will be executed in all the States—here in Syracuse—in the midst of the Anti-Slavery Convention, if the occasion arises. Then we shall see what becomes of our lives and their sacred honor."

"We call upon Massachusetts to discharge that duty [the catching of fugitive slaves] as an affirmative of high morals and high principles. The question now is, whether she will perform her duty, or whether she will perform her duty as a slaveholder."

"I will say again in the city of Boston, if I am spared to have an opportunity, that you of the South have as much right to recover your fugitive slaves as the North has to any of its rights and privileges of origination and commerce."

"The statement [in Boston] caused by the Fugitive Slave Law is fast subsiding, and it is thought that there is now no probability of any resistance, if a fugitive should be arrested."

[After such a state of affairs, it may be supposed that no man claiming to be Christian, or even humane, could be found to do him reverence. Those who think so, may read the following letter from Governor Chase to the Mayor of Boston.]

COLUMBUS, Sept. 10, 1859.

DEAR SIR: It is with great regret that I find myself constrained to deny myself the gratification of being present at the inauguration of the statue of Webster. I would go far to participate in inaugurating a statue wrought by the art of Powers. I would go further to hear Webster celebrated by Everett. But imperative duties detain me in Ohio. With great respect,

Yours truly,

E. P. CHASE.

Hon. FRANKLIN W. LINTON, Mayor, &c.

[N. B. Will Republican papers on the Reverse please copy.]

A NEW AND EXCITING BOOK.

In the early part of October the public will be greeted with a book of extraordinary interest. It is the life, both as a slave and a Freeman, of Rev. J. W. Loguen, of this city. Mr. Loguen is an extraordinary man; and his early life was marked by some of the most terrible and diabolical cruelties of slavery. These scenes, varied and manifold, together with his wonderful escape from slavery, and the fearful peril attending such escape, with the equal hazards through which he passed after escaping from the nominal domain of slavery, and his career from that time to the present, are recorded faithfully and in a manner that keeps up the interest of the narrative to its conclusion.

That our readers may have a foretaste of the entertainment to which they are invited, we copy from the advance sheets the following sketch of infernal violence and murder:

At a small distance from the Loguen's, on the opposite side of the Creek, lived a savage man by the name of Betts. He was the proprietor of a large plantation and a number of slaves. He was also an habitual drunkard, and proverbial for his passion and malice and cruelty; and for such excesses was despised, even by the slaveholders of the neighborhood.

On a beautiful spring morning, (and some more beautiful ever infused the rays of divine goodness than those which pour their blessings upon the meadows of grace and man in the valley of Mammoth's Creek.)—Jarm having reached the age of ten years, was leisurely wandering under the green grass and blossoming fields, and regarding his senses with the music of birds and insects, and the outpouring beauty and harmonies of nature, which ever enter a receptive spirit, and with "a still small voice," announce the presence of an unseen God—then, when all was quiet within, and all beauty and bliss and harmony without, there arose from the opposite bank a howl of agony which thrilled his soul, and forced him so it were, from heaven to earth again. He roared, and screamed, and cried for compassion, followed the

sounds of the unfeeling instrument as it fell from the hands of the murderer Betts, upon his unhappy slave. The charms of nature in a moment vanished, and the voice of God was drowned by the cries of misery.

Jarm's compassionate soul comprehended the thing at once, and instead of fleeing with terror, as small boys of that age would, covered by the brush which formed a deep fringe on the bank of the Creek, he sped swift and noiselessly as possible, and sheltered by the outer verge of it, had a clear view of the infernal act on the opposite bank which so rudely and suddenly changed a celestial pleasure into an image of hell.

Nothing could excuse the detail of a scene like this, which disgusts and excites good taste, and all refined and human feeling, but the necessity of descending to the depths of this terrible system, to display its frequent and horrible monstrosities. It is to be born in mind, that such scenes formed the life of Jarm in his boyhood, and he was thrown into the crushing jaws of slavery.

The distance from bank to bank across the river at this place was about four rods. The sky was unusually clear, and Jarm had a distant view of the whole transaction after he arrived. The sufferer was a young man of about twenty years of age, by the name of "Sam"—a good-looking, kind-hearted fellow, who Jarm well knew, and who, a few weeks before, saved him (Jarm) from drowning in the creek when it was swelled by the rain.

This poor fellow was stripped quite naked, hooped and lashed by cords to a barrel on the steep bank of the stream. His head almost, if not quite, touched the ground on one side, and his feet on the other—the fleshy part of his body being exposed above, covered with gore, while the blood dropped upon the barrel or ran down his back and legs to the ground.

Whether the barrel was filled with water or parts with liquor, Jarm of course could not know. The flesh of the poor wretch was quivering in the sun, and painting its pure rays red, while Sam was moaning and pleading for pity with a depth of feeling which would move any heart.

Beside the barrel stood a man without a heart—a stout, square-built, burly, bushy-headed fellow, of about forty years of age, whose face resembled an intoxicated fury. He had on neither hat, coat, or vest, and his shirt, open at the collar, fallen loosely away, showed a broad, sun and whisky-burnt chest, which seemed a fortress of strength. His sleeves were rolled up like a butcher, and his right hand clenched an instrument of torture, known nowhere under the sun but in the Slave State, called the paddle, which he fiercely flourished over the head and face of some half dozen negroes who stood unsmiling by.

Such is a poor description of the murderer Betts, and the wretched objects around him, when Jarm took his position in the bushes. The villain air as he brandished the bloody paddle, filled the air with his curses, and threatened the slaves with the same and even a worse vengeance than he was inflicting on the fainting Sam.

The instrument called "a paddle," was the only article of southern manufacture that Jarm knew of—and its existence might have remained a secret to the rest of the world, had not he, and others like him, escaped to declare and describe it. It is a firm board, shaped like a huge Yankee pudding stick filled with small sugar holes, and of a height to do the most execution upon the flesh it bruises. It is the most savage and blood-letting instrument employed to torture the slave. Every blow, the sharp wood on the circumference of the holes cuts into the flesh, and the pain and the blood follow, in proportion to the number of such holes as and the force of the blows.

The monster having finished his speech to the negroes, turned to glint his vengeance upon poor Sam, with a rage and energy that seemed provoked by his cries, and the sight of his own barbarity. As he grasped the paddle and swung it from his shoulder to increase the force of his blows, Sam begged with all the strength of nature. The slaves turned their faces to the ground or covered them with their hands—and Betts, with an oath, brought the weapon down with his might—blow after blow followed, and screams, and howls of agony, and cries for mercy, followed with them.

Jarm, overcome with the misery of his friend and the cruelty of his tormentor, hid his face on the ground and covered it with his hands, and refused to look upon the scene.

Betts continued the blows until he was weary, and then ceased them to repeat his threats and curses to the negroes.

Thus he alternated his violence upon the one, and threats and curses upon the other, until the voice of Sam growing hollow and faint, convinced the listener that nature was failing. The last sentence which he articulated was, "O Lord! Lord!" and then continued to utter it until utterance failed, and no voice broke the stillness around but the sound of the infernal weapon upon the insensible and motionless body. When the monster saw Sam ceased to speak or move, he also ceased his blows.

At this time, when all was silent, Jarm raised his head from the ground and saw Betts place his foot against the bleeding body, and with a savage curse and malignant grin, set the barrel and body rolling together down the steep bank into the river. As they reached the water, he (Betts) turned to the negroes and said fiercely:

"There you d—d dogs, go and bring him back again, and subdue him and let him go."

Quick as lightning the compassionate fellows sprang to the water, unbowed him laid him on the bank—but it was too late. Life ceased to animate the poor man—his soul was set free, and his mutilated body, already wrapped in its bloody shroud, was prepared for its funeral.

The poor fellow looked meaningly at the brute Betts as he stood at the Creek watching the waves from his low and arms, and then, with an unconsciousness moved motionless around the corpse.

"What are you doing there, you d—d villain," said Betts.

"Sam he dead, massa," said one of the circle.

"I'll bring him to life," said Betts, and coming

rapidly up the bank, gave him a brutal kick upon his ribs. Not a muscle stirred—attention was gone forever—his last breath was spent with his last prayer, and the life and the prayer together were already infolded in the infinite heart, in which, in the last extremity, the wronged and outraged never plead for protection and repose in vain.

"Take the d—d dog and bury him," were the last words that Betts muttered, as he turned and walked heavily away.

ANTI-SLAVERY AGENTS.—Marion R. Robinson, formerly editor of *The Anti-Slavery Bugle*, will next week commence his labors in Western New York as an Agent of the American Anti-Slavery Society. No list of his appointments having yet reached us, we cannot speak definitely of his plans at present. Enough to say that he will labor to diffuse the principles of the Society he represents, and especially to stir up the people to petition the Legislature of New York to enact a Personal Liberty law. He is an able and eloquent champion of the cause, and we commend him to the hospitality and earnest co-operation of his friends in all the places he may visit.

Aaron M. Powell, who is too well known to all our readers to need special commendation from us, has been appointed an agent of the American Anti-Slavery Society to promote the same object in the Eastern portion of the State. He will spend next week on Long Island, and afterwards visit Westchester, Putnam, Dutchess, Orange, Ulster, Sullivan, Greene and other Counties, as way may open.—*Anti-Slavery Standard*.

PERSONAL.

Mr. W. Dennison, the African candidate for Governor of this State, has the most frightful voice of any public man it was our painful duty, in a professional way, to listen to. We have heard animals growl in menageries after being stirred up by the gentlemanly keeper with a long pole.—Have heard infuriated mules roar. Have heard sailors struggling with the agonies of death and have heard their remarks on those occasions.—Have heard on cart wheels and elephants' howls rumble. Have been in exhibitions given by Juveniles. Have heard fishermen swear. Have heard voices choked with emotion and gasp, and snarl as we had rather hear all of those noises at once than to listen to W. Dennison, the Timbuctoo Congressional candidate, on the stump. Where he got that voice is more, of course, than we know; it is a diabolical one, and should defeat him by a terrific majority, setting his principles entirely aside.—*Saturday Register*.

Some would call that "piling it up high," but if the writer of the above could be fortunate enough to see a few more illustrations, he would doubtless pile it up a little higher, and make the article perfect, which it is not quite.

A DESCRIPTION.—The *Mariposa Star* (California) thus speaks of Horace Greeley.

He does not look like a vegetarian—wears open—declines to drink—never smokes—seldom swears—and, among other peculiarities, seems to be in a devil of a hurry to get back to New York.

SAILING OF THE GREAT EASTERN.

An interest, somewhat akin to the laying of the Atlantic cable, is felt in the success of this grand experiment in Ocean Steam Navigation, and the safe arrival of the Great Eastern at Portland will be hailed with equal all over the country. The dates of her sailing have been postponed. By advertisement in the London Shipping Gazette of Sept. 3d, she was to start on her trial trip the 17th, leaving her moorings in the Thames on the 6th and stopping at the Mure to adjust her compasses. The Eastern was announced to remain at Portland, near Weymouth, from the 9th to the 17th. After the trial trip, which was to last about three days, the Great Eastern was to return to Holyhead and after remaining open for visitors a week, sail from that port for America September 29th. Should the programme be successfully carried out, she will be fairly dowd of Portland on the 6th or 7th of October. The Great Eastern is advertised to sail from Portland on her return voyage, the 31st of October, affording some three weeks time for the curious on the continent to inspect the workman of the Deep.

Fare on the trial trip, five, eight, and ten pounds sterling according to cabins selected, including provisions. The fares to this country from eighteen to twenty-five pounds with an extra charge for state cabins, and the passengers, as in the trial trip, will be confined to those of the first class. Return tickets from Portland, United States, will be furnished at half fare.—*Cleveland Leader*.

The Emperor of Russia is steadily progressing in the work of emancipating the serfs in his empire. In addition to shortening the term of servitude, after serving out which the serf becomes a freeman, he has turned his attention to the gradual abolition of serfdom, and appointed committees to report plans how the work should be accomplished. These committees have made their report to St. Petersburg, and they are now busy in admitting the practicability of emancipation, but they object, in many instances, to the propositions to endow the serf with his house and land. The Government, however, insist that the serf should be provided with the means of living after being freed. Sub-committees have been elected in the Provinces, to proceed to St. Petersburg, where they will form one grand general committee, to consider the reports and decide on a definite plan to be laid before the Emperor. In the meantime, the journals are allowed to freely discuss the question, and no doubt is entertained but that the emancipation movement will succeed.

Charles Mackay, having spoken disparagingly of Tennyson's "Morte d'Arthur," is thus hit by Tennyson:

"The Morte d'Arthur" appears—

O Public, rejoice and be glad!

If he were not abusing good words,

He'd be busy writing some bad.

—*Standard*.

LINCOLN ON NEGRO EQUALITY.

Douglas, of Illinois, finding it convenient to visit Ohio about this time on professional business, the Republican State Committee sent for Lincoln of the same State to put on his track. The middle of September Mr. Lincoln made a speech at Columbus, which appears in all the measures of Republican greatness, and from which we extract the following on Negro Equality.

The Honorable gentleman said:
Appearing here for the first time in my life, I have been somewhat embarrassed for a topic by way of introduction to my speech, but I have been relieved from that embarrassment by an introduction which the Ohio Statesman, I believe the name is, gave me in his paper of this morning. In this paper I have read an article and among other statements I find the following:

"In debating with Senator Douglas during the memorable contest of last fall, Mr. Lincoln declared in favor of negro suffrage, and attempted to defend that rule conception against the Little Giant."

I mention this now, at the opening of my remarks, for the purpose of making three, as I suppose, very worthy comments upon it. The first I have already announced—it furnishes me an introductory topic; the second is to show the gentleman is mistaken; thirdly, to give him an opportunity to correct it.

In the first place, in regard to this matter being a mistake, I have found that it is not entirely safe, when one is misrepresented under his very nose for him to allow the misrepresentation to go uncontradicted, because I have often found that it is assumed to be true on no other evidence—than the charge has been made and allowed to go uncontradicted. I therefore propose, here at the outset, not only to say that this is a misrepresentation, but to show conclusively that it is so; and you will bear with me, while I read a couple of extracts from that very "memorable" debate with Judge Douglas last year, to which this newspaper refers. It was in the first pitched battle which Senator Douglas and myself had, which occurred at the town of Ottawa. I spoke, and the language was reported from me which I will now read. Having been previously reading an extract I continued as follows:

"Now gentleman, I don't want to read at any great length, but this is the true complexion of all I have ever said in regard to the institution of slavery and the black race. This is the whole of it, and anything that argues me into his idea of perfect social and political equality with the negro, is but a specious and fantastic arrangement of words, by which a man can prove a horse chestnut to be a chestnut horse. I will say here, while upon this subject, that I have no purpose directly or indirectly to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so. I have no purpose to introduce political and social equality between the white and the black races. There is a physical difference between the two, which in my judgment will probably forever forbid their living together upon the footing of perfect equality, and inasmuch as it becomes a necessity that there must be a difference, I, as well as Judge Douglas, am in favor of the race to which I belong, having the superior position. I have never said anything to the contrary, but I hold that notwithstanding all this, there is no reason in the world why the negro is not entitled to all the natural rights enjoyed by the white race, of independence, the right to life, liberty and the pursuit of happiness. I hold that he is as much entitled to these as the white man. I agree with Judge Douglas, he is not my equal in any respects—certainly not in color, perhaps not in moral or intellectual endowments. But in the right to eat the bread, without leave of anybody else, which his own hand earns, he is my equal and the equal of Judge Douglas and the equal of every living man."

Upon a subsequent occasion, when the same reason for making a statement like this occurred, I said:

"While I was at the hotel to-day an elderly gentleman called upon me to know whether I was really in favor of producing a perfect equality between the negroes and white people. While I had not proposed to myself on this occasion to say much on that subject, yet as the question was asked me I thought I would occupy perhaps five minutes in saying something in regard to it. I will say then that I am not, nor ever have been in favor of bringing about in any way the social and political equality of the white and black races—that I am not, nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor intermarry with white people; and I will say in addition to this that there is a physical difference between the black and white races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race. I say upon this occasion I do not perceive that because the white man is to have the superior position, the negro should be denied everything. I do not understand that because I do not want a negro woman for a slave I must necessarily want her for a wife. My understanding is that I can just let her alone. I am now in my fifth year, and I certainly never had a black woman for either a slave or a wife. So it seems to me quite possible for us to get along without making either slaves or wives of negroes. I will add to this that I have never seen to my knowledge a man, woman, or child, who was in favor of producing a perfect equality, social and political, between negroes and white men."

GENERAL HUSTON ON THE SLAVE TRADE.

General Sam Houston, in a political speech at Nacogdoches, Texas, gave the following reasons for opposing the reopening of the African slave trade:

"The South will be deluged with barbarians. Your present stock of negroes would fall in value, and recede in point of intelligence. Not a poor man would be able to stay in the country, because labor would be so cheap that he would not be able to get bread for himself and his family. The labor market would be overcome. The vast army of slaves would be put to work in your cotton fields, and the vast crop would grow the market beyond all reasonable demand. Prices would fall to four or five cents per pound, and even then, when the demand was supplied, the greater portion of your crop would lie upon your hands for want of purchasers. Freight would advance to an enormous price, because every article that the Yankee could raise—these dear Abolitionist gentlemen who love the negro so well—would be engaged in the traffic. Each vessel that could be bought or pressed into the service would

be upon the coast of Africa. It would be more profitable than the carrying trade. Your cotton would be sold and not upon your wharves, or in your gin-houses, because transportation will not pay, and ruin to your financial interests will be the consequence. If negroes should be cheaper, money would be dearer. It is easier now to buy a negro at fifteen hundred dollars than it was twenty years ago at five hundred dollars. Increase the production of cotton at once ten fold, as it would be, and the demand falls off in proportion. The Yankees would then get your cotton at four cents per pound, and make it into calico and red handkerchiefs, to buy negroes with on the coast of Africa, which they will bring South to sell for your hard dollars. To such a ruinous policy I am opposed. I do not go to the results that will accrue to the African. I will not discuss its morality. That is a question which I have nothing to do. Its practical effects upon us and our posterity are what we are first to look at. It may be that the African will be benefited, but it will be death to the whites."

THE COMING ELECTION.

We are now on the eve of an important campaign—important because the result will in a measure give an index of what we must expect in 1860, whether the Democratic or Republican party is successful. If the Republicans are defeated at the coming fall election, it will give new courage to the Democracy and greatly embarrass the Republicans in 1860. Hence the Republicans will not doubt use all means in their power to secure the victory this fall. Among the means they will try to use, are the eleven thousand votes of the colored citizens, the importance of which was demonstrated last fall, for out of the 17,000 majority for Gov. Morgan, 11,000 were colored votes. Now, as the colored people are of so much help to the party, and are scattered in all parts of the State, consequently unable to send a Representative to the Legislature, they have the right and should demand of the party that looks to them for support in a time when their support is most needed, some promise or pledge that they will do something whereby the whole people may be benefited. Gratitude, it would seem would prompt the Republicans to do something of the kind, if there is any gratitude in politics. But they will make no promises as a party, and whatever the colored man has got out of them has been by the greatest exertions wrung from them. In the last session of the Legislature, one of the most important acts that would benefit the colored people of the State, was crushed, when the majority were Republicans. This year the lower house of the Legislature will remain the same as last year, but there will be an election of members for the Senate, and the colored men will be called upon to give support to the Republican nominees. Now, the colored man before giving his vote should look back and see what the Republicans have done for them since the last election, see what has become of the Personal Liberty Bill, and inquire of the Republicans if they will in any manner remunerate them for their support in case they are victorious. Now, during this campaign is the time for making demands, for the Republicans are conscious that in order to succeed in 1860 they must carry the election this fall, and whatever answers you may give to your demand this fall, should have an influence in your voting next fall.

This year the right of suffrage resolutions must be passed before they go to the people, and next year they go to the people. Now the first demand is that those resolutions be passed, and the next, that the Republicans use as much influence in having the people vote for them, as they would for any other measure for the benefit of the people; you also have the right to demand of them a bill for the full protection of your person the same as white citizens, so that under no pretext whatever you may be kidnapped into slavery. Surely these are small demands in proportion to the support given to place the Republican party in power, and they are really what they pretend, you have a right to expect a favorable answer to your requests.

MAGNETIZED LOCOMOTIVES.

A trial of the newly-patented improvement of locomotive engines,—that is, magnetizing the wheels to increase their adhesion to the track, and obviate the necessity of giving the locomotive such enormous weight—was recently made upon the Fitchburg railroad, near Boston, with the following results:

1. The track and wheels were greased, and the locomotive chained to a post; steam power was then applied, without this attachment, when it required nineteen pounds steam to the inch to slip the driving wheels. With the attachment, it required thirty-five pounds steam to slip the wheels.

2. On a clean rail it required fifty pounds steam per inch, to slip the wheels without magnetism; with magnetism and the same kind of rail, eighty-eight pounds of steam.

3. The power of the engine to draw loaded cars was proved to be in proportion to its increased adhesion to the track; that is to say, an unmagnetized engine, drawing but forty loaded cars, will, when magnetized, draw seventy loaded cars.

No more steam power is required to propel the engine with the attachment than without it.

The improvement can be attached to any locomotive at little expense, and can be applied and kept in order by any engine-man of ordinary intelligence.

THE FINALE.

A correspondent of the N. Y. Tribune after describing a Camp Meeting in Fairfax Co. Va. thus concludes:

"Immediately after the camp broke up last Friday, twenty-seven negroes were sold on the ground to some Southern traders. Among this number, one woman and seven children. One of the men was on his knees engaged in prayer, when the trader slapped him on the shoulder and told him he must go with him. He indicated his willingness to go but assured his former master that if they should meet up in Heaven he would have a settlement with him there. The trader stopped his mouth with his hand, and handed him—The whole party were then put into an omnibus, which was ready for them, and they were conveyed to Alexandria. Such is the way in which the Virginia Methodists follow Christ."

Umbrellas were introduced into England a century ago by James Hannon, who brought one from China. His appearance with it on the streets of London excited a storm of indignation, and he was pelted with mud by the populace for thus daring to protect his person.

Communications.

THE ANNIVERSARY MEETING.

Ed. Bugle: In your editorial on "The Anniversary," in your issue of the 10th, I find so much that is objectionable, that I claim the right, (or crave the privilege, if I have no right), to your columns while I briefly review it.

In the hope of being better understood, and occupying less space, I will give the proceedings of Sunday afternoon, as I saw and understood them, and as they were seen and understood by many others who rank as anti-slavery men both in and out of the Society of which you are a member.

With less modesty than yourself, I will mention names when necessary. Any interested reader has only to enquire who the "defender of the Republic" was, and receive in answer, John Langston. And who "sustained him in his mobocratic course, of whom better things were expected" to be told Barclay Gilbert was one of them, Parker Pillsbury having proclaimed from the stand: "If friend Gilbert has a mind to take upon himself the responsibility of getting up a mob, I cannot help it."

John Langston "by invitation of the Society took the platform," and made what is considered by all anti-slavery hearers an able, telling speech, carefully avoiding any allusion to the use of instrumentalities in slavery's overthrow; well knowing that instrumentalities are the rock upon which he would doubt have taken his seat, leaving the audience to ponder upon what they had heard, and to battle after their own ideas of efficiency against the enormous wickedness he had so fully and faithfully exposed.

Yourselves, and perhaps others, were not satisfied with this, and commenced a series of questions that he would soon lead to an unpleasant collision of different views. He told you he had studiously avoided that ground. Spoke of the high regard and warm feelings he cherished for many who differed from him in the matter of voting, and finally that he took no position he was not prepared to defend, and if you were determined to drag him into a controversy he would not shrink from it.

Parker Pillsbury arose in condemnation of the course pursued; did not understand Mr. Langston was there for the purpose of being catinched; endorsed his speech, and said if he would give way he had some remarks he would like to make that would have no bearing upon Mr. Langston. With thanks to the audience Langston took his seat. Parker came forward, and in ten minutes time had denounced him as a "demagogue" pliant tool of a corrupt political party, and before he closed, so far as words could do it, strip him of every particle of character pertaining to a high-minded and honorable man.

When Parker had relieved himself, Langston followed in vindication of his character, and it was soon manifest that if demagogue, pettifogger, and other offensive words were not in his vocabulary before, he must have adopted them as they fell from the lips of Parker. He had not proceeded far until Parker arose to a point of order, which, if he heard he did not heed, but continued speaking until called to order by the chair. Curious to know, I ventured to ask the chairman to please inform the convention what point of order he had violated. The chair decided "for dealing in personalities."

Numbers now called "go on Langston," and amid considerable confusion the chair announced some hour or adjustment had arrived, when Langston remarked: "Then if the meeting is adjourned, and the people want to hear me, I will talk on." They said they did, and he continued speaking for some ten or fifteen minutes.

I deplored the occurrence as every anti-slavery man must. Anti-slavery has no energy if waste in recriminations of that kind. The slave has a right to hold somebody responsible. Somebody is to blame. You, Mr. Editor, in your article, have made the Republicans responsible for it. Believing they have had enough that they have volunteered to carry, I for one protest against having this addition thrust upon them.

Let us examine some of your statements. "The platform was occupied by a defender of the Republic party." Was he there as a defender of that party? Did he attempt anything of the kind? Would any one have known he was an advocate of the ballot box in his speech? Did not Parker Pillsbury endorse it? And if he had, would he have detected it sooner than he, or pointed upon it with greater avidity, or displayed so much annihilating ability.

Suppose the Episcopal Methodists of Salem were to invite you to occupy their pulpit, and you were to preach a good sermon, as I have no doubt you could, and just as you were about to close, some brother who happens to know you think the Church North is implicated in the sin of slavery, makes a question to bring you out on that subject; you protest against it as leading to unpleasant results; he persists; you get into a controversy; other brethren come to his aid; a row ensues. The Church's organ in speaking of it, says the pulpit was occupied by a defender of the church, and makes you responsible for the difficulty. Would you consider yourself fairly dealt by? I should not, and would consider the Church's organ as I now do you, for withholding facts essential to a full and fair understanding of the matter.

The catchword was the origin of the "mobocratic spirit" at Alliance. The replies of Langston to the catchword were all Parker had to work upon, writing his name upon the back of his speech. It was a matter of surprise to me as it evidently was to others, that Parker treated him as he did, after saying what he did. Samuel Myers was at some pains to get near enough me while Parker was speaking, to record his testimony against it. He called it the sectarianism of anti-slavery.

But then Langston would not stop for the call of Parker, nor at the bidding of the chairman. His refusal to give an opponent an opportunity to explain (if he heard him) was unparalleled. How far he may justify himself on the ground of not having received gentlemanly treatment from that individual, I am not informed. But when the chairman called him to order, he did recognize that officer's right by stopping immediately, a fact that you have overlooked, strange as it may seem.

Any part I took in the affair, was as an advocate of Free Discussion, and not as a Republican. What I did then, my judgment approves to-day, and I would do the same thing to-morrow, under similar circumstances. On a free platform, freedom must be maintained. If one man is left free to attack another's character, freedom in reply must be permitted.

This "defender of Republicanism" still encouraged in his "mobocratic course" by his "Republican friends" now in full possession of the "New York platform" takes possession of "the ten" and the platform you will recollect, was under the tent and having possession of the first he necessarily had of the last.

What use the society had for either after its adjournment, you have failed to tell us. I will therefore take a Yankee's privilege, and guess, not any. But do you really, in sober earnest, claim that the test is the Society's property. For the first four or five years after its purchase from the Oberlin folks, I seldom attended a meeting held under it, and I rarely missed one at which I was not called upon for money to help pay for it. But then it was being bought to hold anti-slavery meetings in, and as the property of your society. All classes of Anti Slavery men were called upon, and all classes contributed towards its purchase. And now, after helping to pay for it with that understanding, we are denounced as mobocrats for the consequence given a colored man who talks anti-slavery in it, but refuses to pronounce your Shibboleth. If I thought you well understood this matter, I could easily get up a feeling of indignation at the manner in which you have spoken of it.

"About one third of the canvass was torn down on Sunday night," and Langston and his friends are responsible for that, because he set at naught parliamentary rules, and "wholly ignored the Society's rights to the tent," and they sustain him in it; a mobocratic spirit was the consequence, and now we find it "developing itself in a little different manner."

As I was not there to see, I have made some enquiries about the injury done. As the result I am satisfied that spirit was the propelling power, though not the mobocratic spirit of Langston and his friends. The man who did it was probably one of the more or less drunk, for anything that was said at the meeting from beginning to end. Drunk men seldom come within hearing distance of an anti-slavery meeting. The poor inebriate was probably not aware that Langston had usurped the Chair, trampled all rules of order under foot; first seized the platform, and then the tent, and sustained by his Republican friends, would expect him to tear down one third of the canvass, on Sunday night by way of finishing up the unfinished work of the afternoon. Rowdiness is so prevalent that religious societies out on a campaign find it necessary to employ a strong police force to protect their tents; anti-slavery trusts here without, and it is injured.

"Mainly to the restless and excited feeling on the afternoon, the committee on finance were able to do but little." As Langston and his friends were the cause of the excited feeling, they are to blame for a lack of funds, and in so far as the Society's usefulness is crippled from that cause, they are in fault; a logical conclusion, if the premises were true.

The Finance Committee was appointed on Saturday forenoon; the disturbance occurred just before the close of the meeting on Sunday. Where was this Finance Committee during all this time? Were they in waiting to make one mighty effort, just as every body was getting ready to start for home, with horses to hitch, baskets and buckets and children to hunt, and everything in confusion. They had too much sense for that, and did not wait until then. Some lawyers have a fashion of getting all the charges they possibly can in an indictment, convict the accused on all if they can, if not of a part, and the conviction on a part is sometimes secured, because the list of charges is so lengthy, the jury can scarcely be made believe that a party charged with so much crime, can be entirely innocent.

In conclusion, you will have to make your platform exclusive, as do the Priests and politicians, avoid gross personalities, or take the consequences of occasionally waking up a Langston.

Readers of the Bugle, the case is now before you, judge for yourselves.

B. C. GILBERT.

ATWATER, Portage Co., Sept. 12.

PHILANTHROPIC CONVENTION AT BUFFALO.

BUFFALO, NEW YORK, Sept. 20, 1859.

To the Editor.

"The First Annual Philanthropic Convention" has just completed a three days session in this City. This is a new movement, more resembling the "Yearly Meetings of Progressive Friends" in its operations, than any other, though broader in its contemplations, judging from the past, and more revolutionary in its contemplated actions. Among its chief movers and directors are Mr. and Mrs. Andrew Jackson Davis. From their connection with the early developments of spiritualism, some have supposed that the "Philanthropic Convention," was mainly to advance the interests of that enterprise. But it is not so; for the intention and determination are, to give every voice of humanity an attentive ear. A year ago a similar meeting to this in Buffalo was held at Utica in this State—at that time, arrangements were made for an annual gathering of a similar character.

The meeting this year was not so well attended as the last—I think the novelty of the enterprise, was its great attraction last year, and nothing in these times, can ever be repeated in the same manner successfully. Even Julia Branch was not tolerable now—Slavery and Mormonism have neutralized the Sanctity of the Marriage Institution, or blunted the moral sensibilities of the country so against it, that its claims have lost much of their sacredness, in almost every body's eyes. And unless something startling, shocking is put forth, on whatever question, there will be but few to listen. Our Theatrical performances, Circuses, Operas and Negro Minstrelsy, with their counterpoints in the sectarian Churches on Sundays, all seem to recognize this state of things, and to provide for it. The result is, that we have not only a most depraved and corrupted conscience in the community, but also a taste so perverted and distorted, as to almost place it beyond the power of sober truth and solid reason, to achieve a reformation.

The Reporters have not found in our Convention here, half enough to feed their own prurient taste, not to speak of their patrons. Grossly distorted as some of their accounts are, they still do not convict the Meetings of more than the most common irregularities incident to Reformatory gatherings in these times.

My feeling was, that we were far too cautious and conservative in our utterance for the real demands of the age. On Slavery we were not sparing; but the real wants of woman in and out of Marriage and Maternity, were not even approached. No one seemed ready to speak out what we all believe and feel, that the present state of Marriage, Maternity, (and paternity too,) and the whole family fabric, is now as much a curse as blessing. When non-resistance began to be proclaimed, half the old Peace Society were frightened back to a belief in war. My old minister was one, and he absolutely accepted a Military Chaplaincy the very next year! I asked him to explain, and he said, "Peace now is understood to mean Non-Resistance, and I want no more to do with it."

So on the questions of Woman's Marriage and Maternity. To speak a good, bold and true word, is to get baptised a "Free Lover"—and thus the word does not get well spoken. But if the Peace Society were important before Garrison uttered the, (to him,) diviner word Non-Resistance, why not afterwards? So if Marriage has become a Mockery and Maternity Murder, and the whole social system a good engine of torture, cruelty and death to millions who vainly hoped to be blessed by it, shall Julia Branch silence all the messengers of Truth by one rash step which the world condemns? God forbid!

The Buffalo Convention, though one never to be forgotten, might have spoken in a louder and more emphatic tone. The address of Dr. Hall, lock of New York on Monday morning, was the most valuable protest against the wrongs of existing institutions I ever heard. There are few minds in America of such vigor as his. I wish that Sunday morning lecture could be heard by millions. Every Lyceum in the land should apply for it. Hundreds would did they only know of it. The addresses of Mr. Denton and his sister, Mrs. Cridge, were also excellent; the former, superlatively so. S. S. Foster, C. L. Remond and Frederic Douglass, spoke with all their usual power, on Slavery.

The "Philanthropic Convention" can become a most important agency in the work of Reform and Progress. To do so however, it must be the real Herald of all true Reform—not the Helper. When ideas and doctrines become tolerable in the Community, this Convention need not concern itself about them. Anti-Slavery should not wait upon Colored Schools or Churches, in Canada. It need not belong to the "Vigilance Committee" to aid fugitives to Canada. It need not and should not expend its means in buying here and there a Slave, even when imported by the mother of the Slave. Thousands will do this work, who will not aid the Anti-Slavery cause. So also has the "Philanthropic Convention" a work of its own, which it need not mistake.

PARKER PILLSBURY.

THE UNITED STATES CONVENTION OF UNIVERSALISTS.

Ed. Co., New York, Sept. 26th, 1859.

EDITOR OF THE BUGLE.—DEAR FRIEND: The above is the style of an annual convention of Universalist Ministers and Laymen, which I found in session last week on my arrival in Rochester. The style is high sounding and very patriotic, but, considering all the associations of the "U. S." connected with peculation, filibustering, land piracy, war, slavery and every other national abomination, it strikes one a little curiously. I think the initials better adorn a mail coach, a baggage wagon of the army, the knapsack of a mercenary soldier, than the buttons or bands of an apostle professing precisely to represent the religion and good will of Jesus and his true and early church. But tastes will differ; and this convention of ministers, and church members pruned themselves by their destitution of Christianity, as worthy of the prefix as any court martial in the army, commission of the navy, or posse of U. S. Deputy marshals. This convention bears the same relation to the Universalists of the U. S., as does the General Assembly, to the Presbyterian church, and professes to speak by authority for the denomination. Although calling itself a United States convention, there was, so far as I could learn, no representative present from any one of the slave owning States. While the noted clergymen of the eastern, northern and western States were there in great numbers, as were also several distinguished laymen, among them Judge Gallagher of Pennsylvania, Lieutenant Governor Trask of Maine, and Hon. Israel Washburn of Maine. These notable ministers and distinguished Republican laymen made good their claim to the title of United States Christians, by utterly regarding every claim of humanity and practical righteousness, and devoting themselves exclusively to the work of building up and perpetuating the sect.

The early Universalists were remarkable among the sects for their liberality. Many of their congregations were without regular church organizations. The congregation owned the meeting-house and paid the minister, and this was all of their organization. This comparative freedom from sectarian organization and forms, in connection with the humanity of their doctrine, which taught that mankind were brethren, all recipients of the impartial love of a common Father, rendered them obnoxious to orthodox bigotry. Their religion was uncontentious as licentiousness, and their piety seemed of a vulgar sort, not to be named beside the respectable, though not less damnable heresy of Unitarianism. In short, the denomination had neither character nor standing in the world of piety and theology, and its ministers and members were treated as outside of any healthy organization, and of course without ecclesiastical rights which believers in the lake of fire and brimstone were bound to respect.

The United States Convention of Universalists, evidently dissatisfied with this state of affairs, ambitiously resolved to conquer a standing in the sectarian world; and taught, by what it considered the means of success with other sects, made it the whole business of its session in Rochester, faithfully to copy them. These means were two.

First, consolidating the denomination by adopting and spicing the forms and ceremonies of sectarian orthodoxy.

Second, by utterly disregarding all the claims of humanity, in its unpopular forms. In carrying out this programme, the convention held several reports and numerous speeches and resolutions in favor of sectarian church organization—the administration of ordinances—the observance of sacred days and other kindred measures. In enforcing this organization, the reports presented a creed and form of church government for adoption, and informed us that what the denomination needed was more of the forms and spirit of sectarianism. That without a sectarian church organization, truth could not be established or perpetuated—converts could not be made without it. That for lack of this, Jesus himself, made no converts, not even succeeding in converting Peter. I attended regularly the sessions of the convention for two days, and this is a sample of the proceedings during that time, and the published proceedings of the previous day indicated nothing better.

The convention succeeded most perfectly in vindicating its character for respectability and standing, so far as that can be done by utterly ignoring humanity, justice and christianity, in the person and name of the slave. Not one did I hear an allusion to him, his wrongs or his needs, in the whole progress of the convention. By no word or act did it indicate that there was a slave in the room in this land. Republican laymen and eloquent clergymen were alike dumb. This remark

able silence was evidently the result of forethought—a preconcerted plan to avoid an unpopular question—after heartlessness, working itself out in crafty sectarian policy. And this policy seems already to some extent to bring them the reward they seek. The Methodist and Baptist churches of the city so far recognized the piety and respectability of these United States Christians as to grant them the use of their meeting-houses for preaching and conference meetings, and for the business sessions of the convention. They had so far purged themselves of humanity, that their church fellowship was recognized, notwithstanding the deadly heresy of not believing in a personal Devil, and the sulphurous flames of an eternal Torment.

But though entirely successful in maintaining their quiet, as against the slave and his cause, they were not quite so successful in keeping out of view the interests of humanity in the cause of women. Though in this case they tolerated by discussion or investigation.

Last year a resolution was brought before the U. S. Convention in Providence, asserting woman's right to preach the gospel if educated and otherwise qualified, and also her right of admission, on terms of equality with men, into the literary and theological schools of the denomination. The resolution was laid over till this year. On the morning of the second day of the Convention, Judge Gallagher, of Erie Pa., moved to take it up for discussion and action. This motion was negatived on the ground that it was a question of inferior importance, it would open the whole woman question and there was not time. In the afternoon the Judge repeated his motion, when it was declared out of order. A reconsideration was then moved and negatived. The next morning, the persistent Judge repeated his motion. This created a bit of excitement. One member made a point of order on the ground that it had been twice decided, another on the ground that it was unimportant irrelevant and, verbatim, another moved the indefinite postponement—the previous question was called for. A third, said the president, in the midst of this somewhat lively interlude, which for a few minutes relieved the solemn dullness of the convention, found a chance to say that the Judge's motion was in order. Just then, happily, some one brought himself of the order of the day, when the President, renouncing somewhat authoritatively the conflicting watches of the members, called for reports. But at length the reports were read, when the unannounced Judge called up the question again. The vote was immediately put on the indefinite postponement of the resolution. The Judge called for the yeas and nays. There was no one to second the motion, so it was taken from record. The Judge voted with a distinctness and action that showed his pluck. Not yet content he arose and offered a motion in rebuke of this cowardly action, stating that the Convention had disgraced itself. I heartily concurred with the Judge in his opinion and thought his resolution of censure should have been passed, but the president thought otherwise and ruled it out of order. This ended all reference to any question of humanity, and this Convention of United States Christians soon after adjourned, to celebrate with their brethren, the sacrament of the Lord's Supper simultaneously, in the Universalist, the 2d Baptist and the St. John's (Methodist Episcopal) churches of the city. Thus, after condemning the rights of their mothers and sisters and wives to acquire and communicate truth, and after consenting anew to the crucifixion of Jesus in the way of four millions of his brethren and sisters, these Filistines were made friends with the Baptist and Methodist Heretics in their hypocritical pretensions over the communion table.

Such is the Universalism of the United States as represented by this convention. I should state that some year or more ago, one of the State Universalist conventions, licensed a Mrs. Jenkins to preach the Gospel. This fact may have been the occasion of the resolution above referred to. The Rev. Mrs. Jenkins was at Rochester, but not a member of the Convention, which is of a delicate character. Whilst her Rev. brethren were deciding that the education and preaching of herself and her sex was a comparatively unimportant question, she was tolerated no doubt, very patronizingly in exhorting and praying in the conference meetings. So the convention attempted complacently to satisfy all.

Yours

R.

THE INSTITUTIONS OF CHICAGO—NO. 1.

Sept. 8, 1859.

Ed. Bugle: For the benefit of your readers, and others who may be looking westward for a place to settle where they can have the advantage of good schools, good literary societies, &c., I propose to give you a short history of the various institutions of this city of a civic and literary character, and without further preface I will begin with the

CHICAGO LAW INSTITUTE, which was chartered in 1857, but not organized until November 1858. It has for its object the building up of a Law Library. In November, 1858, the first board of officers was elected, at which time the Institute had neither books, money, credit nor rooms. Scarcely one year has passed, and the Institute is now in possession of two beautiful rooms, one forty feet square, and the other fifteen by twenty, in the north-east corner of our new Court House. These rooms together with very elaborate and highly finished shelving was the gift of the County. Everything in the way of carpets, furniture, chandeliers, &c., on a grand scale. The shelves contain over twenty-five hundred volumes of law books, worth nearly fifty thousand dollars, and the Institute has a credit that will purchase every law book ever published.

The capital of this Institute was raised in a novel way, and it has worked well thus far, and I can recommend it to the consideration of those who, without a great deal of money, desire to build up a library.

The shares of stock are one hundred dollars each, twenty-five dollars in cash down and a note for the balance due in two years. Within six months after the organization, about one hundred and thirty shares had been taken, giving nearly three thousand dollars cash, and nearly ten thousand dollars in notes. With this amount of cash and the note endorsed by the Institute in its corporate capacity, the Library Committee had no trouble in purchasing the volumes on hand. Most of the notes when are good, and then at the end of two years the annual amount will be levied on the stock to pay expenses, and for the purchase of new books.

There are five Courts in session most of the time in the same building, and the advantage derived from the library to members of the bar and the Judges is incalculable. Young men who hitherto have not been able to own large libraries, now have

equal personal and applications with them.

It has been to obtain all of but this is a about, on very they have to be out parts of the school has the absolute mastery of the guided law, and present of phrase which until his ideas to if he has ancient ruins, books—six last containing the were one of of Utica, New Trials," out Mary Queen of and all the and there, Haro gather; Charles tastic Queen of bery, the gra Fawcett. The while 'My Lot a does v, rum as when he g and then his g whom Coke an in them do b readers of K were rivals, at Judicial office coeding, his tr Coke was satia Books for seri Reports which the memory of and all of the of the cover.

Here you may find more interesting Reports, once containing his the library of a theodore Selg onia; Theophil Rich of Kentu one eminent of the Con ewer was Capta Welfs at Quab one years, K Law". In this lying, with its p stripes; law re marriage, whose stobs, stripes a the latter I. In was hard in the date book as far tains such evila tans, I must n South doctrine a to be placed by

The Judges of interest in the pleasure in men of the Hon. J. K Chief Justice of who has done b rary to the Ins ing of his mon about Jurists, who come from College, and it his College toge College together Hays, Governor Joan M. Wilson Chicago, Profes the great Missi rusion of Maine killed in a duel, fomer of mathi Lemuel, and

There were b to many eminent a number of sta before.

At a future time idea of some of Min's Association Settlers' Society

The Bugle of Isaac Treasott, street, Salem, O

W. F. Fawcett obtain subscribers for any monie

BAROLE We did not would be consid notes are gone more than are g the facts as give place to his say in reply.

If we were Obach in this pl the kind describ in our Commence people and in a should think it p thing the result, charge—but an

THE ANTI-SLAVERY BUGLE.

ANNIVERSARY IN PENNSYLVANIA.

The Pennsylvania Anti-Slavery Society will hold its next Annual Meeting at West Chester, on Wednesday and Thursday, the 5th and 6th of October, at 10 o'clock A. M.

COMMITTEE MEETING.

A meeting of the Executive Committee will be held at the house of Benj. S. Jones, on the 8th of October, at 10 o'clock A. M.

WEBSTER'S STATUTE.

The inauguration of Webster's statute in the grounds of the State House at Boston, and which Governor Chase so much regretted he was unable to participate in (see his letter on our first page) took place at the time, though not in the manner intended; for nature threw a wet blanket over the city on that day, causing the military to look at the orator with a water-logged repugnance, and compelling the assembly who came together to disperse themselves and Massachusetts by honoring Webster, to take shelter in a hall, where the imposing services were duly performed, including the delivery of the statue to the Mayor of Boston, his transfer of it to the Governor of the State, Everett's oration and all that—the delivery of the statue being not actual, but poetical. Although the oration had been in type nearly a week before its delivery, it was so transcendently sublime (what a pity Chase did not hear it) that the Republican members of the Legislature lovingly united with the Democratic members—who, though they cursed Webster while living, pretend to honor him when dead—in unanimously requesting the Honorable orator to repeat his oration before their honorable body, which he will of course be most happy to do.

In addition to Nature's wet blanket, which would seem quite vexatious enough for ordinary mortals to stand, the abolitionists of Boston impudently interfered, and placed the streets with posters containing extracts from Webster's speeches on slavery, and in defence of the Fugitive Slave Law—posters that were large enough to make Governor Chase open his eyes had he been there, and perhaps made him feel a little uncomfortable at being an actor in such a farce. And worse than this, as the newspapers left the hall, the agitators impudently thrust into their faces the following petition, which they insolently asked them to sign.

To the Senate and House of Representatives of the Commonwealth of Massachusetts:

WE, THE UNDERSIGNED, Citizens of the Commonwealth of Massachusetts, respectfully ask you to rescind the Fugitive Slave Law, and to honor to the State and to the people—the moral sense of the people—the statute of Daniel Webster, whose late years were spent in defending the Fugitive Slave bill, and whose last counsel to the Commonwealth was to "conquer her prejudices" against Slave-hunting, and to return men to bondage with slavery.

The abolitionists of Massachusetts have determined, and sent it forth as their fiat "THE STATUTE MUST BE RESCINDED," and having come to that determination, there is no question but it will be done! If the politicians of that State had as much wisdom as the men who voluntarily came down when it met with Captain Scott, they would make far more haste to remove the statute, than they did to inaugurate it. And even if not naturally as wise as that animal, we should think that experience had by this time taught them to always come down under such circumstances, especially as they cannot have forgotten the recent abolition of colored schools, and the removal of Judge Loring, both of which they were determined not to do, and yet did, because they had to.

ART JOURNAL. We have received the 4th and closing number of the 3d Vol. of the "Compendious Art Journal," published by the Compendious Art Association. The price of membership in the Association is \$3 annually, and now is a good time for those who design becoming members for the ensuing year, to send in their names and subscription. In addition to the Journal, which is a large and handsome Quarterly, each member having a plate engraving, and minor illustrations "too numerous to mention," the subscription price to which is \$2—each member of the Association will receive a beautiful steel engraving, 30 inches by 18 inches, of "Shakespeare and his friends," and will have an equal chance with other members to receive the works of art which will be distributed as premiums among them in January next. We had the pleasure of seeing the original of "Shakespeare and his friends" when on exhibition in Philadelphia, and if the engraving does justice to the painting, it will of itself be worth more than the price of a membership.

Address C. L. Derby, Secretary C. A. A. N. 548 Broadway, N. Y.

ACCIDENT TO THE GREAT EASTERN.

The arrival of this vessel at the Portland on the side of the water will probably be delayed several weeks in consequence of an explosion on her trial trip in one of her feed pipes, which resulted in the loss of several lives, and about \$25,000 damage to the vessel. The explosion was tremendous, and tore the grand saloon to pieces, which, fortunately, had been vacated by the passengers a few moments before. Her engines continued working until she reached her destination. Her appointments all being on a large scale, the accident, great as it was in its actual result, did not very much affect the levitation of Old England so far as the comfort of the passengers and the speed of the vessel was concerned.

AN OLD FOUNTAIN.—A man named Drake, who had taken a lease of a tract of land for 50 years, in digging for salt water, and at the depth of 65 feet came on a strong oil spring, which yields 400 gallons of oil per day, worth \$1 per gallon. The water and oil is thrown into a large tank, and on settling, the oil comes to the top and is skimmed off. He has been offered \$100,000 for his lease. Many are engaged digging for the same spring in the neighborhood.—*Traveller's Paper.*

Cleveland & Pittsburgh Railroad.

ARRIVAL OF TRAINS AT ALLIANCE.

	GOING NORTH.	GOING SOUTH.
Mail	4:37 a. m.	12:20 p. m.
Accommodation	8:32 a. m.	7:49 p. m.
Express	4:28 p. m.	1:09 p. m.

A RESIDENCE WORTH \$600

For Sale for \$500.
SITUATED ON EAST MAIN ST., NEXT WEST OF ISAAC TRESCOTT'S RESIDENCE.
Requires of ISAAC TRESCOTT.
Salem, Oct. 1, 1859.

A HISTORY OF ALL RELIGIONS.

A statement of the origin, development, doctrine and government of the Religious Denominations in Europe and the United States, with biographical sketches of eminent divines. By SAMUEL M. SMUCKER, L. D. Published by DUANE RULISON, Quaker City Publishing House, South Third Street, Philadelphia, Pa.

The subject of Religion and the Doctrines of Sects must always have an absorbing interest for the thoughtful observer, and a work which affords the desired information, in a convenient and accessible form, at a moderate price, has been urgently demanded, and will be sought for with avidity, and must command a large sale.

In the present work, the origin, development, doctrinal belief, Church government and peculiarities of over eighty different religious sects, are treated in a style clear, compendious and accurate, and will afford all the information which might be procured with great difficulty and expense, and much labor and research, from the larger polemical works and encyclopedias.

Dr. Smucker has evidently prepared this work with much care, and it exhibits great ability and learning. The articles on the different religions are very impartially written, and show the careful study of an unprejudiced and sound mind, and the importance and value cannot be too highly estimated of such superior and unbiased effort in a work of this kind, as too often, those pretending to give correct information upon such subjects are prejudiced in favor of some particular sect or denomination. Mr. Rulison has brought out the work in a very handsome form, and the public is indebted to him for a very valuable, instructive and useful book. The price, \$1.00, is remarkably low for such a work, and in order that it may have a rapid and extensive circulation, he will send it to any address, accompanied with a valuable Gift, on the receipt of the price and twenty cents to prepare postage.

Mr. Rulison will send free, on application, his new, enlarged and revised Catalogue of Books and Gifts, containing all information relative to the establishment of Agencies in the Gift Book business. Address

DUANE RULISON,
Quaker City Publishing House,
33 South Third Street,
Philadelphia, Pa.

TWENTY-NINTH NATIONAL ANTI-SLAVERY SUBSCRIPTION ANNIVERSARY.

In the month of January next, in Boston, 1860.

In a year when Americans find themselves citizens of a country where the African slave trade is going on, and slave-hunting unforbidden, and sheltering the fugitive indicted as a crime, and the leading religious and political influences so led to this public shame as to discontinue legislative reform, we are confident that we have only to open our subscription in order to be homogeneously and effectively sustained by the awakening virtue of the people, in the enterprises to which our lives are given.

We entrust, then, all the friends of Liberty, and the foes of Slavery, everywhere in the South as at the North—in Europe as in America—philosophers as well as Christians, Catholics no less than Protestants, to subscribe to a fund and a mode of expenditure which prepares the way before every sect, every party, every association, which makes all other men's anti-slavery labor light, and which has, for six and twenty years, been laying the foundations of many generations so as to exclude slavery from American institutions, and secure to posterity those blessings of liberty which the last generation passed away without enjoying.

The undersigned, while asking the favor of their subscribers' company, on their customary Anniversary occasion, are impelled by the goodness and the grandeur of the enterprise, by its indispensable necessity, by the universal and fundamental character of its principles, to entreat also the assistance of all. The crisis in the nation's life makes the occasion—one which will be worth crossing the ocean to participate in. And while thanking our European friends for their generous co-operation of last year with America, we ask its continuance yet a little longer, till a spirit of devotedness adequate to this great world-enterprise shall have been here awakened.

From this day forward through the year we begin to arrange our efforts, and economize our means, greater or smaller as the case may be, to meet this great national claim; and we desire all who would see slavery abolished, and truth, honor, peace, liberty and safety in righteousness restored, to meet us at its close, for cheer, counsel, sacrifice, resolve and generous co-operation.

MARIA W. CHAPMAN, LYDIA D. PARKER, ELIZA F. KIDD, MARY MAY, ABEL FRANKLIN, LOUISA LORING, SARAH RUMEL MAY, ELIZA LEE FOLLETT, ABEL KELLEY FORTY, L. MARIA CHILDS, HENRIETTA SARGENT, ANNE WARREN WESTON, EVELINA A. S. SMITH, MARY GRAY CAPTAIN, ANN REBECCA BEANWELL, HELEN ELIZA GARRISON, AUGUSTA G. KING, SARAH SHAW RUMEL, ELIZABETH VON ARNHEIM, FRANCES MARY RUMEL, ANNA SHAW GREENER, CAROLINE WESTON, ELIZA ATTHORP, MARY WILLEY, ANNE LANGDON ALGER, SARAH BLAKE SHAW, MARY ELIZABETH SARGENT, SUSAN C. CARUT, MATTIE GRIZZARD, ELIZA ANDREW.

Editors of journals friendly to the cause are, for its sake, earnestly entreated to oblige us by giving the above invitation an insertion; and our friends everywhere will confer the greatest favor on us, and a benefit to the cause and the country, by bringing it to the notice of the friends of Freedom.

Pittsburg, Fort Wayne & Chicago Railroad.

SUMMER ARRANGEMENT.

	GOING WEST.	GOING EAST.
Pittsburg	12:15 a. m.	6:50 a. m.
Chicago	9:22 a. m.	3:15 p. m.
Salem	2:41 p. m.	9:47 a. m.
Alliance	3:07 p. m.	10:15 a. m.

GOING EAST.

	GOING EAST.	GOING WEST.
Chicago	12:25 p. m.	7:40 a. m.
Alliance	4:25 p. m.	11:30 a. m.
Salem	5:12 p. m.	12:18 p. m.
Pittsburg	5:37 p. m.	12:44 p. m.

J. & L. SCHILLING.

"CLEAR CORNER" BAZAR, COLUMBIANA CO., O., are now in receipt of their first

Large Stock of Fall and Winter

GOODS!

comprising every variety of PLAIN and FANCY-IONABLE DRESS GOODS, DRESS SILKS,

CLOTHS, CLOAKS, and MANTILLAS, Fall Style Bonnets and Bonnet Ribbons, Dress Trimmings, Floorcloths, Embroidered Shirtings, Gloves, Hosiery, and MOST CELEBRATED MATINEE and SKELETON SKIRTS, FALL and WINTER SHAWLS! A heavy stock of Carpets, GLASS and QUEENSWARE, Ladies' and Children's Shoes, Wall and Window Paper, Groceries, &c. Thankful for past favors, and feeling satisfied our present stock stands unsurpassed in Eastern Ohio, we solicit an early call. Yours, Respectfully, J. & L. SCHILLING. "CLEAR CORNER," Salem, Sept. 17, 1859.

FRESH GROCERIES.

2 Bags choice Maricao Coffee,
25 do do Rio
2 do do Java
4 Chests do Young Hyson Tea,
4 do do Black do
10 Bbls. do New Orleans Sugar,
8 do do "A" refined Sugar,
4 do Golden Syrup,
4 Casks do French Brandy,
12 Boxes Valencia Raisins,
10 do Malaga do
8 Half do do
8 Boxes Strawberry Tobacco,
4 do W. H. Grant's No. 1 Tobacco,
30000 do Good and Choice Segars,
No. 1 Prince Soap,
4 Kegs Baking Soda,
6 Half-bbls. Nos. 1 and 2 Molasses,
6 do do do White Fish,
1 Tierce Rice,
Sugar and Molasses by the 100, and 10, 25 lbs. Choice Flour,
Also, a general assortment of Groceries in our shed. J. DEMING.
Salem, Sept. 24, 1859.

GOOD BUSINESS

FOR SALE

AND WILL BE SOLD

STORE AND LOT,

WITH DWELLING ATTACHED,
Sept. 24, 1859. J. DEMING.

PROSPECTUS

BADGER STATE MONTHLY.—1859.

THE BADGER STATE MONTHLY, is the first and only Literary Monthly in the STATE of WISCONSIN. Devoted to Art, Literature and Science, having for Contributors, those of eminent ability, from different parts of the Union. It is purely original.

But three numbers have been published. Still the prospect for a wide circulation repays the labor and care of those who have under the shadow of HARD TIMES brought it forth to public notice. The Publication will be suspended hereafter until October, for the purpose of improving its appearance and contents. All who have thus far interested themselves in its welfare, and are still willing to aid, are authorized to receive names for subscriptions, and collect the funds upon the re-appearance of the Magazine, and forward to us at that time. Let Wisconsin furnish a list of 800 by that time. Specimen copies will be forwarded to any one for the purpose of getting up clubs, who will take the trouble, to address the Editor, at Appleton, Wisconsin.

Many changes will be made in both form, and Editorial Corps, all who wish to obtain the first copy under the new form must give us their names, during the intervening months, as we shall scatter them freely throughout the land. If Publication will be carried on in Milwaukee.

BADGER Friends, please work for us, and we will repay you, with a Periodical worthy the name and support.

TERMS.—\$1.00 per year, single copy,
15.00 " " 30 copies,
10.00 " " 15 " "
8.00 " " 10 " "

SOPHIA E. WALKER, Editor,
BROOKMAN & WATSON, Proprietors.

BROADWAY

CLOTH & CLOTHING

HOUSE,

SALEM, COLUMBIANA CO., OHIO,
[JOUR OF THE AMERICAN FLAG.]

The Largest and Cheapest Clothing House in the country! Our large assortment of Men's and Boys' Clothing is all of our own make, and made up of Goods bought directly of the Manufacturers and Importers, and all articles are Guaranteed to be represented to the purchaser. Our stock of Fashioning Goods comprises everything in the line.

Men and Boys. We have constantly on hand a large and varied assortment of Reasonable Price Goods of Every Description, adapted to Men's and Boys' Wear, which we will sell by the yard, or make up to order in a superior manner. It is well known that our Cutters, Mr. Coffey, stands unsurpassed in his profession, and that we keep the best workmen to help by our work. Our motto is "Ready Pay—Quick Return and Small Profit." Goods received from the East weekly. Fashions received monthly. N. B.—We have opened a House at ALLIANCE, STARK COUNTY, OHIO, in the new and elegant store-room, west end of the Borough House, where Goods can be bought at the same low rates as at our house in Salem. We thank the Public for their past liberal patronage and shall ever exert to merit its continuance and increase.

H. WEEKS & CO.,
Sign of the American Flag.

May 14, 1859.

Pittsburgh Suit,

commonly on hand and kept dry in

PELHAM, N. Y.

equal advantage with older lawyers, and by diligent application they may successfully compete with them.

It has been the design of the Library Committee to obtain all of the English and American Reports, but this is a result which time only can bring about, as very many volumes are out of print, and they have to be picked up in law offices in different parts of the United States and England. This work has brought to light and placed on shelves many old volumes, curious and rare, the shelves containing autographs of distinguished lawyers, Judges and Statesmen of the past and present age. "From the Year books down" is a phrase which every lawyer has read and re-read until his ideas of the Year books are as confused as if he had been translating hieroglyphics on ancient ruins. But here we have the identical books—six large folio volumes in Norman French, containing the laws of the Edwards. These books were once the property of the late Joshua A. Spencer of Elm, New York. Then there are the "State Trials," containing an account of the trial of Mary Queen of Scots, of Charles I., of the Regicides, and all the noted English villains, pirates and rascals. Here kings and pirates are brought to justice; Charles I. and Captain Kidd; the unfortunate Queen of Scots, and the murderer of Overton, the great Sir Walter Raleigh, and Guy Fawkes. Then there is an old copy of Davis's Reports, two hundred and thirty-one years old, in which Mr. Lord Coke's with his iron face figures in some curious, looking as fierce and vindictive as when he called Raleigh "a spider of hell." And his great rival, the profound Bacon, for whom Coke entertained no great love, is prominent in these old books. It may be recommended by readers of English history that Coke and Bacon were rivals, and both ambitious for the highest judicial office in the kingdom. Bacon at last succeeding, his triumph was thought complete; but Coke was satisfied after he had lived to indict Bacon for corruption. There are Saville & Noyes Reports which go back almost to "the time when the memory of man runneth not to the contrary," and of these there are a host of arms on the inside of the cover.

Here you may find, relics in which Americans are more interested, viz., an old edition of Coke's Reports, once the property of Samuel Adams, and containing his signature; two or three volumes from the library of the late Joseph Story, with his autograph; other volumes contain the names of Theodore Sedgwick, the old Judge of Massachusetts; Theophilus Parsons, Chief Justice; Judge Ribb of Kentucky; recently deceased, and many other eminent Jurists. Here is, also, an old volume of the Connecticut "Blue Laws," whose first owner was Captain Hutchins, who fought under Wolfe at Quebec, and died in 1807, aged ninety-one years. Every one has heard of the "Blue Laws." In this volume may be found laws against lying, with its penalties—the stocks and fines and stripes; laws regulating the orderly observance of marriage, whose transgression was followed with stocks, stripes and *interdict*, and the brand of the letter I. Indeed the way of the transgressor was hard in those days. Some of these statutes date back as far as 1707. While the library contains some evidence of the rigidity of the Puritans, I must not fail to mention that the Dred Scott decision also *lives* in its shelves.—It book was placed by the side of the State Trials.

The Judges of our courts have taken a great interest in the welfare of the Institute, and I take pleasure in mentioning in this connection the name of Hon. John M. Wilson, one of its officers, Chief Justice of the Superior Court of Chicago, who has donated a large portion of his private library to the Institute while he has not been sparing of his money. Judge Wilson is one of our wisest Jurists, and one of a galaxy of great men who come from the "olden shades" of Bowdoin College, and it may be interesting to know who his College contemporaries were. There were in College together, Ex-President Pickens; Senator Hale, Governor Bell of New Hampshire; Hon. John M. Wilson, Chief Justice of Superior Court, Chicago; Professor Stone of Andover, President of great Mississippi river, Chief Justice Arkansas of Maine, Senator Bell, CLEVELAND, who was killed in a duel by Graves, Professor Sartorius, professor of mathematics, of New England, the poet, lecturer, and Senator Frederick of Maine.

There were but one hundred students in all—50 males and 50 females, and men from so small a number of students rarely if ever were found within.

At a future time I will endeavor to give you an account of some of our other Institutions.—The Young Men's Association, the Historical Society, the Old Society, and so on.

Yours,

The Anti-Slavery Bugle.

SALEM, OHIO, OCTOBER 2, 1859.

This Bugle can be obtained, every Friday, at Fox Trotter, at Steer's Book Store on Main Street, Salem, Ohio.

FRANKLIN ELLIS WATKINS is authorized to take subscriptions for the Bugle, and to receive for any money paid on account of the paper.

BARCLAY GILBERT'S LETTER.

We did not suppose that our friend Gilbert would be satisfied with the character of the brief notice we gave of the Anniversary meeting, any more than are some others—we write it simply to give the facts as they appeared to us. We freely give place to his criticisms, and have somewhat to say in reply.

If we were permitted to occupy the M. E. Church in this place, and should give a sermon of the kind described, and when called in regard to our Communion table, should again enter the pulpit and in a second speech defend them, we should think it perfectly right for any one describing the results, to call us—"a defamer of the church"—but an opposer of the church.

In the article referred to, we did not censure Langston for making his second speech, nor did we criticize his statements, nor find fault with the name displayed, but our charge against him, and those who sustained him, was, that in making the triumph under foot all parliamentary usage, virtually placed himself in the chair, and assumed the duties which belonged only to the presiding officer of the meeting. Our readers can judge whether this has been disproved by the announcement of our friend.

We also spoke of the unpleasant incidents at the conclusion of the Sunday meeting. Our readers will probably agree with us in supposing that the mention of our correspondent was made with reference to Langston's first speech; but inas-

much as he quotes from our editorial, and then puts his questions categorically, we will reply.

(1) "Was he (John Langston) there as a defender of that (Republican) party?"

We believe he was.

(2) "Did he attempt anything of the kind?"

Most unquestionably; and his brother Charles replied to it the next day as being a speech in defense of that party.

(3) "Would any one have known he was an advocate of the ballot box from that speech?"

If he knew anything, he would.

(4) "Did not Parker Pillsbury endorse it?"

His last speech, No, and that is the only one our editorial referred to. Instead of having a chance to endorse it, the speaker would not even permit him to state a point of order in relation thereto.

We referred to Langston as a defender of Republicanism, and our friend is inclined to join issue on this point. Now the fact is simply this; Langston either is a defender of Republicanism, or he is not. If our correspondent will assure us that he is not, we will admit that we are greatly mistaken, or that our correspondent is himself at fault.

Whether Langston had a right to be personal because Parker Pillsbury was; whether because one presiding officer suffered Pillsbury to speak out of order—as was said—therefore another presiding officer should tolerate it in Langston; or whether the ground upon which the Chairman called Langston to order was, in itself, tenable, are questions which might with propriety have been discussed at the meeting, had Langston and his supporters permitted it. But refusing to do it here, we do not feel disposed to enter upon them here.

Our correspondent tells us that Langston did resign the Chairman's right to call him to order, and stopped immediately when he heard it. If he did recognize the Chair's right to call him to order, it was after the manner that our power is recognized to "call spirits from the vasty deep."

And as the poet pertinently enquires,

"But will they come when you do call them?"

It may not be amiss to ask what Langston did after "he stopped immediately?" why, he as immediately went on, although requested by the Chair to desist, and continued speaking not only until, but after the meeting was adjourned. Now we are as much in favor of a free platform as our friend Gilbert can possibly be. When we go to a meeting which is so free that it has no presiding officer, and does not profess to be governed by parliamentary rules each individual being a law to himself, if we take any part in the meeting we do not pretend to shape our course by the rules which govern Legislative bodies, but simply by the usage of the meeting. If on the other hand we go to a meeting where a Chairman has been appointed, whose appointment indicates the adoption of the usual rules of order, if we participate in the meeting, whether as a matter of right, or by invitation, we expect to submit to its rules, whether others do or not. And if to condemn the opposite course in John Langston be "the Section of Anti-Slavery," we must say that we think such sectarianism a very excellent thing.

It is true, as our correspondent remarks, that we failed to tell what the Society had for either its text or platform after adjournment. We were not aware there was a necessity for giving such information—we supposed the right of property in a text, was based on the same ground as the right of property in a hall or a meeting house. When persons enter the one or the other without permission for the purpose of holding a meeting, they would hardly stand justified upon the plea that the owners had not told what use they had for it. If the text belonged to the Society, it was theirs to use, to loan, or to rent; and any one taking possession of it upon any other terms is a trespasser. We trust that this proposition is self evident.

Although Barclay Gilbert may have given money to help buy the text, as he has doubtless given money to help buy the press on which the Bugle is printed, his donations toward the latter do not make him a part owner of the Bugle press, neither do his contributions to the former make him a part owner of the text, unless he is a member of the Western Society, in which case his right of property extends to both. But without entering further into the question of property—which our friend would probably never have thought of had he not been hard pushed for an argument in justification of Langston's course—we will simply say that whether the text is the property of the Society, or whether it was only borrowed or rented for the occasion, it was theirs legally as well as morally during the anniversary. And if a person takes possession of the Society's platform, and utterly refuses to comply with the rules of their meeting, it shows as disregard for free speech, manifests no sectarianism, gives no evidence of the spirit of persecution, to affirm that that person is a trespasser, for without permission, and against the known wishes of the Society he takes possession of it for his own purpose. And it makes no difference as to the complexion of the trespasser, nor how many sustained him in the act, nor how respectable or anti-slavery were his endowments; the deed is unchanged, by these circumstances.

The Finance Committee were appointed on Saturday, it is true, but Sunday was the day on which it was expected they would do most. We had supposed that on Sunday morning they did what they could. On the afternoon of that day, the restless and excited feeling to which we referred, began to manifest itself long before Langston's second speech—it showed itself as soon as the short coming of the Republican party were touched upon. Our friend may attribute the results of the labors of that Committee to what he chooses, we told what we supposed to be mainly the cause of their doing so little. That was our impression, and perhaps we were mistaken, it is a matter of opinion, which cannot readily be settled by a reference to known facts, and as we approached a discussion of it in our columns would be neither interesting nor profitable to our readers nor to ourselves, it is hardly necessary to say more about it.

ONE HENCE.

The last Liberator announces the death of KENNEDY L. CARMON and SAMUEL PARKER, who were both active and prominent laborers in the anti-slavery field. Early calling in the cause of the oppressed, they faithfully bore their share of the heat and the burden of the day until their time of earthly labor had closed, and death placed his seal upon their well spent lives.

With the great work of man's emancipation before us—with the agonized cries for help, which come up to us from enslaved humanity—with the glorious examples of our departed laborers to stimulate us to action, speaking, though dead, by their deeds, which can never die—why should we falter, why turn aside, why faint by the way, why

indulge in despondency? Truth is with us. The God of truth is our helper, and in due time the abundant harvest shall be gathered.

THE BACK TRACK.

The *Ashland Sentinel* has heretofore been a warm supporter of Judge Gibson, and through its columns Mr. Giddings gave numerous whys and wherefores to show that the Judge occupied a position opposite to that of Judge Swan on the Fugitive Slave Law—affirming that his antecedents were so anti-slavery, and his devotion to Republican principles so entire, that he was entitled to the earnest support of the party. Having of late received further information, the tone of the paper is very much more moderate, and Gibson's support is now advanced rather as a matter of necessity than a thing of choice—a kind of Websterian performance of a disagreeable duty.

In a recent number of that paper is a statement of the manner in which Gibson was nominated, which conveys to us an altogether different impression to that which we received from the *Sentinel* soon after the nomination was made. Then if we read the *Sentinel* aright, Gibson's nomination was presented as a marked triumph of the Abolitionists, as an unquestionable vindication of their principles; now, it is represented as the taking of "half a loaf," and let us add, not very good bread at that.

"In the great march of freedom, we must not discard the conservatives; for they look after the legions." At our State Convention, these conservatives were impressed with the belief that Judge Swan's decision ought to be endorsed, to show that we respected Government authority, the *res adjudicata* and all that. We, of the progressive school, were determined to set a seal of condemnation upon that decision, and there was no rest until on both sides. We preferred of course, a man known to hold with Judge Saltil, but it being apparent that we could not nominate such a man, on account of the fear of discord, as the result of our deliberations we concluded to take up with a man whose opinions were understood to be unexpressed, and who was not known to be against us. Thus we were compelled to adopt an alternative, and instead of getting a candidate known to believe the Fugitive Act unconstitutional, we had taken one with whom it was supposed to be an open question—making our victory over the conservatives to consist in the setting aside of Swan, and by that act denouncing his decision. We achieved "half a loaf," which was deemed "better than no bread."

"In this way Judge Gibson was nominated; and by all the rules of parties and conventional action, the Republican party is bound to support him. It unfortunately happened that some very zealous friends got hold of a story which was applicable to his father, that he had emancipated his slaves, and by mistake gave him the credit of it. Upon that the ultra anti-slavery men built great hopes, and we confess to having been carried away with it. Upon closer inquiry, it turns out not to have been so, and our argument in favor of his probably deciding with us, was taken away. We wish it had been true, as we once believed, but since it arose from a mistake, and was outside of the conventional action, it is certainly proper that we should take him as he was presented to the Convention, and not reject him because we were deceived on a matter where he had no agency. We speak thus frankly, because we feel that we are addressing a thinking people, who will make up their minds independently upon the facts before them, and then decide independently as to their course of action. We would not cajole, or desire any one, nor ask any one to vote against his conviction of right. But this should not be forgotten—Judge Gibson stands before the Republicans of Ohio, today, just as the Convention presented him."

We have so good an opinion of the editor of the *Sentinel* as to believe that his conscience was not entirely at rest after he had penned the above. The ignoring of moral obligations, and the substitution thereof of political expediency is too apparent for the approval of any but those who have sunk their manhood in the slough of party politics. It is admitted that Gibson was nominated under a mistaken view of his position, and although the *Sentinel* says the mistake was outside of the conventional action, it is morally certain that that mistake influenced the action of a portion of the Convention when voting upon his nomination. But being nominated, the *Sentinel* intimates that the party is bound to support him, and especially as he had no agency in the deception practiced, his friends only being responsible for it. By a parity of reasoning, if Old Cleave had received a Republican nomination, not only through the deception of his bad agency, but only through the deception of his friends, having renounced the nomination the party would be bound to sustain him, although they afterward felt his hot and horny hands, and wilted beneath his scorching breath.

The following extract from a letter from a leading Republican in Hamilton Co., whose name the *Sentinel* does not give, probably places the Judge in quite as favorable a light as truth will permit. We give it for what it is worth.

"But whatever misstatements may have been made in Convention, by our various friends of Judge Gibson, he is in no wise responsible for them. He was not guilty of any misstatements, and never sought the nomination. It was only his great desire to see the Republican party successful in this campaign, and the Democratic party beaten, that induced him to allow the use of his name. Having accepted the nomination, he has refused to yield to the demands of his friends, and others who have appeared to him to refuse a nomination which involved the defeat of Judge Swan. No one is authorized to say he would decide any question arising under the Fugitive Slave Act. I will however state a case which occurred in the Supreme Court of this city. Jones Rocky, a pretty colored man, brought suit for damages against the trustees of the 4th ward for releasing his wife. Judge Gibson charged the jury that the plaintiff was entitled to his wife, being over half white, and should be allowed damages. As to his connection with slavery, it contained in his temporary

